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13 A. *Separate*

MIAMI UNIVERSITY.

INAUGURATION

OF

WILLIAM O. THOMPSON, D. D.

AS

PRESIDENT

OF

From

MIAMI UNIVERSITY.

OXFORD, OHIO:

PUBLISHED BY THE UNIVERSITY.

1891.



INTRODUCTORY.

On the 17th day of June, 1891, Wm. O. Thompson, D.D., of Longmont, Colorado, was unanimously elected by the Board of Trustees President of the Miami University.

Having signified his acceptance of the position it was deemed best that his inauguration should take place prior to the opening of the collegiate year, and accordingly Tuesday, September 15, 1891, was selected for that ceremony and the following order of exercises agreed upon by the committee of arrangements appointed by the Board:

PRAYER, by B. W. CHIDLAW, D. D., of the Class of 1833.

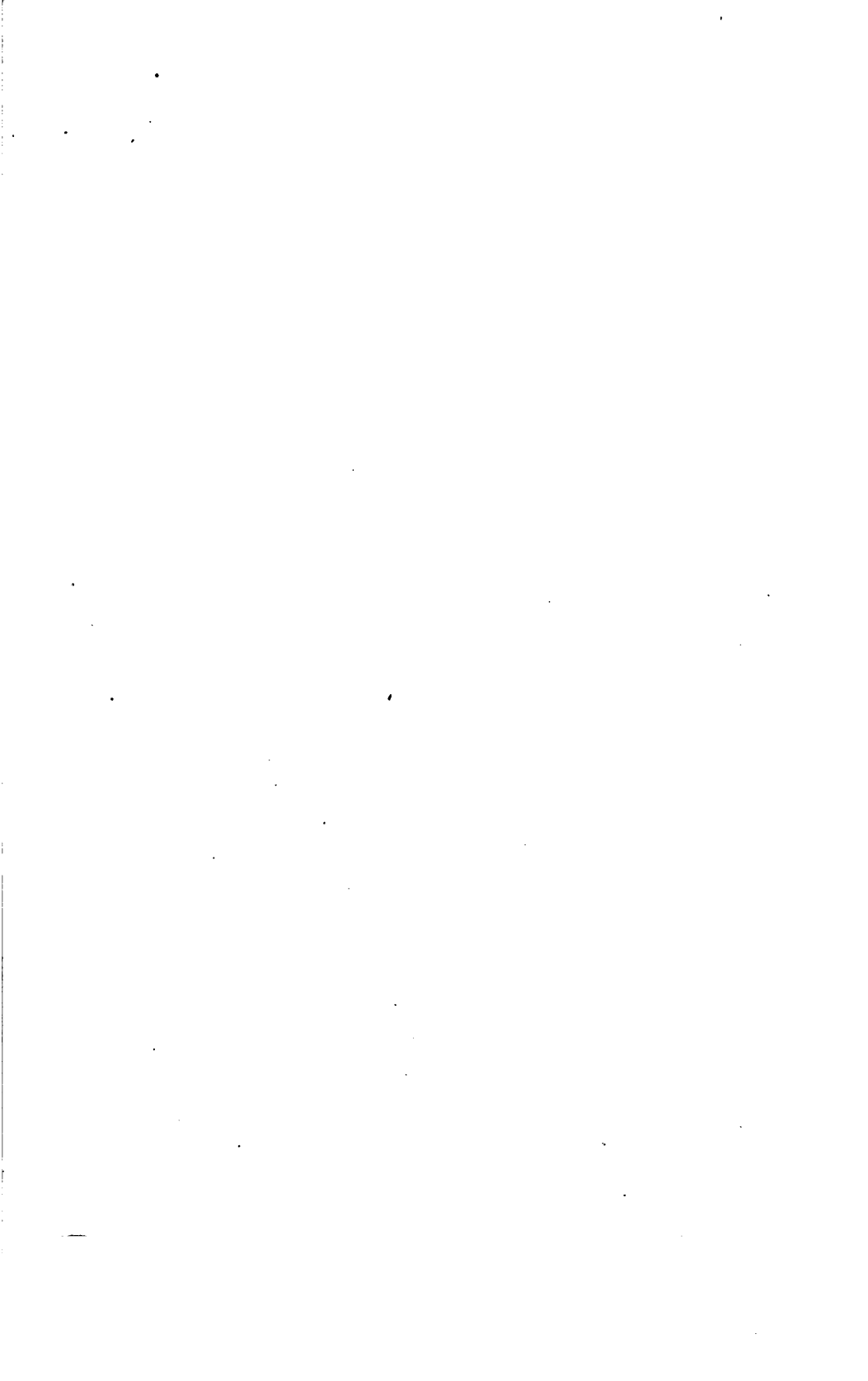
ADDRESS, by HENRY MITCHELL MCCracken, LL. D., Chancellor of the University of the City of New York, of the Class of 1857.

ADMINISTRATION OF THE OATH OF OFFICE AND DELIVERY OF THE KEYS, by JOHN W. HERRON, President of the Board of Trustees of the Class of 1845.

INAUGURAL ADDRESS by President THOMPSON.

BENEDICTION, by THE REV. J. G. MONFORT, D.D., LL. D., of the Class of 1834.

The Board of Trustees directed the following addresses delivered on that occasion to be printed:



ADDRESS OF
HENRY MITCHELL MACCRACKEN, LL. D.
CHANCELLOR OF THE UNIVERSITY OF THE CITY OF NEW YORK.

MR. PRESIDENT, FRIENDS OF MIAMI AND CITIZENS OF OXFORD:

This day, here, in Oxford, at "Old Miami," is, for me, feelingly described by the stanza of Wordsworth, when, upon his revisiting Yarrow, he says:

"Past, present, future, all appeared
In harmony united,
Like guests that meet and come from far,
By cordial love invited.

The Oxford "past" in my memory begins when I, a boy of not quite twelve, first attended prayers under President Anderson in yonder chapel. I had been here two months before at Commencement, and had listened with hushed admiration to the speeches of the graduating seniors, Benjamin Harrison, David Swing, Harmar Denny and the rest. When September came I was here again, and stepped up to write my name in the ponderous matriculation book. I recall that as I slowly traced my boyish autograph the President said: "You write remarkably well." I have since looked at that signature. I doubt whether Dr. Anderson was a judge of penmanship. But he was a judge of boyish nature and he won my immediate good will.

For five years I was a student here, and I did not miss five days of recitation in the five years, and graduated when not quite seventeen. I have had very few days in Oxford since, and not an hour in over twenty years. It is therefore

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a far-away past that comes back to me at my loving invitation.

I recall that I had not learned everything when I left Oxford. But I had learned to study. I had learned to judge independently. I had begun to measure men. I had been driven to distinguish with some clearness, ability from pretense, truth from falsehood, virtue from viciousness, magnanimity from meanness. Among six score college boys I had found in embryo the men I have known since. I recall more vividly than anything else a careless, happy time.

To quote another line of Wordsworth:

"Brisk youth appeared, the morn of youth,
With freaks of graceful folly."

I swam in Four Mile Creek. I caught catfish from its dark depths. I pursued botany along the banks, in company with older classmates, who, I fear, were watching to catch glimpses of chance blossoms in the enclosures of the two young ladies' seminaries. I followed foot-ball, cricket and a game called wicket (which I have never seen since), played with a stuffed ball, larger than a foot-ball. I joined my classmates in two or three incipient outbreaks. I took part, as a young boy would, in things of whose real tendency I had about as much conception as a drummer boy at Shiloh or Gettysburg must have had of movements of regiments. All that comes back to-day, bringing only pleasure. How I greet this noblest college campus that I ever saw; these sixty acres of fair lawns and glorious trees. I love the Oxford of the Miami Valley, for the great good I consciously received from her. How much I owe her for what I got unconsciously, I can not measure. I was born here, and grew out of infancy here. Close by, in the town which Howells celebrates as "A Boy's Town," I was prepared for Oxford. Not far away, in this same county, my father was born, and here he graduated. Here my mother, found men and women to aid her in establishing, more than fifty years ago, one of the earliest high-schools for young women plant-

ed in Ohio. Here, uncles, brothers, cousins, have received their baccalaureate honors.

Dear old Oxford, I bring tribute to thee as one of the most modest, yet most generous of mothers. Thou hast from the first, given all thou could'st give to thy children, laying up nothing for profit except a good name. Thy ground-rents were, like the laws of the Medes and Persians, to know no change. They were the same seventy years ago, when five hundred silver dollars paid a professor's salary, as they are now. They will remain the same, I suppose, though it should take ten times five hundred silver dollars to support a professor. Fortunately, silver dollars are still worth as much as gold dollars and Miami has as many professors on her roll as she ever had. Her present condition, known to me only in vague outline, seems pleasant. Like her past, it gives us only happiness.

When the Oxford past, and the Oxford present, which I have invited into my mind as my guests, are so delightful, I should be an ungracious host if I invited any guest who was less pleasing. Oxford future is not likely to be unpleasing. I have Oxford as one of the sisterhood of three hundred American colleges before my mind, as I choose a subject for this baccalaureate hour. My theme is—

THE COMING COLLEGE IN THE UNITED STATES OF AMERICA.

The coming college in the United States of America, it is hoped will be something more definite than the present college. We are in the midst of a remarkable movement. It is nothing less than an effort to place America abreast with the oldest European lands in higher research and instruction. One of the great New York bankers said to me recently that last year had advanced us very far toward the financial front rank of the world. Whether consciously or not, we Americans are seeking also to stand in the educational front rank among the nations. This means forward steps in the way of research and scholarship in each of the three great fields of knowledge, language and literature, mathematics and natural

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science, philosophy and history, which together make up what Europe for five hundred years has called philosophy—and in the applications of these, not only in the three ancient professions of theology, medicine and law, but also in the new technological profession, in the fine arts and in journalism in pedagogy and in civics, and in each new profession, whatever it may be.

The task of giving instruction in the new fields opened and of giving more advanced instruction in the older fields has seemed to fall to our colleges. A score or two of our richer foundations have undertaken it. They have not set about it deliberately, or upon any well-settled system. They have merely added to their courses of study from time to time one and another subject. They have also added to the requirements for admission to college. What then? They are now very much as I fancy the banks of a community might be if from handling the trade of a county or state, they should gradually, without any reorganization, attempt to transact the affairs of an entire continent and foreign countries. There are a score or two of colleges in America that find that they have overburdened the college proper. They have greatly changed and expanded the American college course. The result is, we find, that the college course needs relief. If I may be permitted to personify this subject, I may say of that very worthy personage the American College Course, that he is in some localities, in an ailing condition; not thoroughly sick, but still not in as good working order as he was twenty or thirty years since. There is too much of him. He needs to be reduced. Either his Freshman feet, or his Sophomore legs and thighs, or his Junior breast and arms, or his Senior head, are requiring treatment. The doctors have taken hold of him. Indeed a new profession has risen up for his benefit. Its members are entitled to the degree of D. C. C., Doctor of College Courses; and it is as the proverb says, "tot homines, tot sententiæ." There are as many opinions as doctors.

The Harvard doctor has said, cut off his feet. Do away with his Freshman part, and give it to the Academies. The Columbia doctor, my next neighbor, says: cut off his head, Let a year in the Law School or Medical School or Divinity School be taken in the place of the Senior year. The Cornell doctor says: cut off both head *and* feet. Cut him in two in the middle, as Soloman prescribed for the living babe, and give the upper half to the coming university, the lower to the high school and academy. A Johns Hopkins doctor says: "contract him lengthwise, making three years out of four, by putting harder work into every year." A new Chicago doctor says: "Contract him breadthwise, by giving the student only two studies a day, instead of three or four." A Yale and Princeton Doctor agree in saying: "Inflate him, especially his upper part, so as to make him twice as large as before. Cram in the electives." Yale offers over one hundred electives for the Senior year. A Boston technological doctor says: "Empty him. He will do just as well if you have no language or philosophy. Leave in only science and mathematics and he will do just as well."

What is the diagnosis? What are the principles upon which these prescriptions are given? As already indicated, it is to adapt the college course to the age. There must be universities, in the sense of schools, in which the great fields of knowledge must be cultivated to the utmost. Teachers must be found for them. Students must be secured. Plant must be provided. A university is a school in which is taught and studied all that is known of some great field of human knowledge, and where new researches are pressed forward.

Harvard's plan is simply to make the college into a university, by as short and easy a plan as the famous cobbler used for making a pair of boots into shoes—by cutting off the legs. If a large share of the former college work can be sent back to the academies, it is argued there will be time and room for university work. Harvard has relegated at least

two years of what was its college work thirty years ago, to the academies.

A college in a city is tempted to a different course. Its students are continually asking to enter the Law School, or the Medical School or the Theological Seminary, when at the end of the sophomore or junior year. I have been in college work in cities for over ten years. There has never been a year when I was not approached by some youth who either thought the world would suffer if he did not hasten away to help it, or that he should suffer if he did not hasten to persuade the world to help him. How easy to accommodate such a youth with a four years' college course by counting his first years in law, medicine or theology a part of his college course. Thus the college entrance standard can be maintained and the youth accommodated.

The cutting in halves method is simply a conforming of our system to that of Germany, where two schools, the gymnasium and the university, cover the whole period. An easy way to make *two* boxes of notions out of *three* boxes of notions is to pack half of the middle box into each of the boxes at the sides. But a college is not a box of notions, but an organism. So must the university and the academy be organisms. It is not yet discovered how to engraft the two halves of an organism each upon a neighbor organism. The Johns Hopkins mode of encouraging an undergraduate to hasten through in less than the ordinary number of years, and the Chicago proposition to help him along by concentrating him upon two studies each day, are worth considering, but it may be feared that what is good in them is not new, and what is new is not good.

The inflating process, which invites a senior to choose several electives from among a hundred, is a clumsy way of trying to make one person into two persons—trying to make the college boy into both the college boy and the university man. It spoils him for a college boy—it does not make him a university man.

The emptying process is the worst of all. It deprives the boy of the main advantage of a college course, which is a systematic training in each of the three great fields of knowledge. It makes him too early a specialist. It sets him down in the University stage without having led him through the college stage. It is too much encouraged by every professional school. It were better to be left undone.

These colleges, however, are exceptions. Out of three hundred American colleges, there are two hundred, and it may be two hundred and fifty, which have had no occasion to take such extreme measures as I have described. The simple reason is that it has not happened to them to place upon the college the work of the professional school, the technical school and of the university. To-day they have the satisfaction of enjoying the benefit of the reaction.

There is reaction to-day, in favor of the college according to the common notion of the college. What is the accepted American notion? A college is an upper preparatory school, intended to fit for the professions, or for special advanced studies. In case its graduate declines a profession, he is nevertheless fitted for a more intelligent, enjoyable life in business, or in the management of affairs. There are three rules which, if obeyed, will make a school a college after this pattern.

1. Let it give solid instructions, and require attainment beyond the elementary work of the academy, in each of the three great fields of knowledge, language and literature, mathematics and natural science, philosophy and history.

2. Let it begin and end its course that it may not detain students beyond the beginning of manhood or an average of twenty or twenty-one years, when they need to choose and to follow a chosen line of life.

3. Let it care for the physical, esthetical, social, moral and religious in the young man or young woman, so as to make a symmetrical person.

The United States needs to-day three hundred colleges constructed to fit this pattern. The corporations which have allowed their colleges to forget this pattern, and become each a nondescript mixture of college, professional school, and athletic club, need above everything else, either to resign college work, or to reconstruct a college after a true model.

The following are among the things forbidden by this scheme of the college.

First it is forbidden to demand as much as is demanded in some colleges for entrance to freshmen. The principal of the Philipps Andover Academy says, in a recent article:

"The great increase of requirements for admission to colleges, forbids the early entrance which was possible a hundred years ago." The head master of the Cambridge Latin School say in answer to the question "Can the age of admission be reduced?" "It is well to keep hammering at the idea, lest the age of admission increase. There is just one way to lessen the age. If the requirements for admission (to Harvard) were put down exactly as they were in 1854, the age could and would instantly go down two years. Otherwise, I answer the age will not decrease." Where entrance conditions cannot be reduced, there the four college years may fairly be reduced to three. There is no sacredness as to the number four, as to the years to be spent in college.

Second. It is forbidden to allow extreme election of special courses. The college must not be a mere language school, or a mere school of chemistry, or a school of history.

The North American Review in its last number declares that there is mischief to a college in trying to be a University. I quote :

"The mischief of which I speak will appear under these considerations. (1.) A man's mind can attend best to a certain number of studies. Multiplying them, after that, can be of no manner of advantage. (2.) It is a prime function for a school to pick out for a boy's learning the very princeliest subjects of thought. (3.) Our fathers thought they were doing that under certain time-honored curricula. We do not be-

lieve that the crowding of professorships has occurred from a doubt of this. It has been a vague idea of progress, some undefined notion of something higher, that has led a college president to stand out on commencement day and tell of forty-two professorships, instead of an original eleven, rather than any well-defined idea of how some score of them were to come in.

"I have a college at my door, one of splendid opportunity. It has been under my eye all my life. It has a peerless chance for being the University of the future. It has the geography,—in the circle of sixty miles shutting in the biggest cities and the largest population in America. It has the ethnography,—the deep Scotch-Irish pocket, which it has begun to empty. It has the geology,—in this first rising from the sea, of which the very Indians understood the beauty; where they had their trail north and south for ages, and where the white man followed on its well-drained ridge with his stage route along the seaboard. It has the climate,—unfavorable to being sick; and the temperature,—most favorable to study. It has the philosophy,—at least it thinks it has; and the theology,—at least that which requires the least minding. And yet the inheritors of this seat, with ample lessons to the contrary in the east, are spoiling themselves for a college (I feel sure it is only for a time) by smothering their college itself in the misbuilt lumber of a possible university.

"I looked for a professor one day, and found him with fifteen students lecturing, with a French model on the entrails of a goose. Think of a callow youngling able to choose that as against the scholarship of such a man as Sir Robert Peel. It will be understood, therefore, that we are teaching that a college should stay a college. If a college stay a college, it is a grand part of a university.

"A university is a creation with an academical department or college of some *ten* time-honored, world-selected, highest-possible, never-to-be-changed, classical and scientific disciplines. If you wish to know what they are, open the catalogue of almost any so-called 'one horse college.' This is a fine advantage just now that a minor college has over its great competitors."

Third. It is forbidden to leave a student do as he pleases as to his life outside the class-room, and preparations for the class-room. He is still a minor. He is still under

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rule as to physical exercise. He is under supervision in his use of his social hours. He is held to moral instruction and to religious observance.

The coming college must meet these requirements. The college in America has no such hold as it ought to have. A score or two of colleges lose hold when they attempt too much. A hundred or two colleges have no hold because they attempt too little, and are not able to attempt or perform any more. The following extraordinary facts are stated in the last report of the United States Commissioner of Education. In only three states in the Union does the proportion of students of theology who have taken a college degree amount to one-half. In only two states have the students of law taken such a degree, and in *not one* state have the medical students become bachelors of arts, science, or philosophy.

The first thing is to make the college what it ought to be. The next is to provide that no man be permitted to practice law or medicine in the state till he has had a college education, or an education sufficient to pass through examination in each of the great fields of knowledge. As to theology, the great denominations may be trusted to keep the requirements for the pulpit ahead of those for the court or the bedside.

New York State now imposes a somewhat extended academic examination upon candidates for law and medicine. Within a year, she has added Latin for men who will be lawyers. I see no reason why she may not demand English, at least for physicians. Latin, then, may follow French and German and certainly Psychology. The coming college can not well meet these requirements with a faculty of less than ten professors. The United States Commissioner reports sixty colleges enrolling from fifty to one hundred undergraduates each, with an average of *nine* professors, twenty-three colleges enrolling from one hundred to one hundred and fifty undergraduates each with an average of ten professor

eighteen colleges, enrolling from one hundred and fifty to two hundred undergraduates each with an average of fifteen professors. Only twenty-six colleges in the United States have more than fifteen professors and instructors together. Experience seems to point to an average of ten or twelve professors as the sufficient number. I would apportion them equally among the three fields. Language and literature cannot well do with less than a chair of Latin, of Greek, of English, and of modern Languages. Mathematics and Natural Science need a chair of Mathematics, of Chemistry, of Physics, of Biology and Geology; Philosophy and History need a chair of Psychology and Ethics, of History, of Political Science, and of the Bible.

If one of the three fields seems to require more men than another, it ought not to have more brains. Thirty-five years ago, instead of at least three chairs of natural science, Miami had a tripod with a chemical leg, a physical leg, and a biological and geological leg. One man sat on the seat, but how he managed to balance himself then so well, I have never been able to find out.

In every one of the twelve chairs there must be a carefully chosen man. He may be chosen to be professor, acting-professor or Instructor. The first is elected for life, or during good behavior; the second is elected from year to year, with the title of professor; the third is for a limited time, without the professor's title, and without a seat in the Faculty.

Three essentials must be found in the professor;—thorough scholarship, marked ability to teach, character. I should not demand under character, orthodoxy of belief, but I should demand reverence of spirit. There is such a thing as orthodoxy without reverence. If we cannot have orthodoxy and reverence, let the orthodoxy go. I make no place for assistants or tutors. I consider that college is no place for apprentices to try their hand. Or if permitted to try

their hand, they should do so without taking the place of the professor.

To the chairs which I have named I would add a chair of music and gymnastics. Physical training under rule is so widely admitted as a necessity in college that I need not argue for a gymnasium or a teacher of gymnastics. The coming college will surely care for the body.

The coming college will set a limit to the number of its students. This subject has hardly been mentioned, because the prevailing trouble has been a deficiency of college students rather than an excess. Even to-day, out of three hundred and eight colleges which report their numbers, one hundred and four report less than fifty regular undergraduates. Ninety-seven have over fifty, but less than one hundred students. Forty one have between one hundred and one hundred and fifty. Thirty have between two hundred and two hundred and fifty. Only twenty colleges have over two hundred and fifty. But these twenty have each too many. It is plain that given equal ability in the Faculty, the college will do best in which the classes do not number more persons than the teacher can become well acquainted with. I doubt the ability of the average professor to learn well each year the natures of over fifty new students. I have personally tested the matter, and have never yet found the man in a college chair who could tell me as much as I wanted to know about every one of the Freshman. As a college president, I have made it a practice to carry a book of the Freshman, with name, and as many biographical particulars as I could gather. I have found every item in the book useful. In every college faculty, every professor ought to learn his students and learn them well. Those who have common knowledge of a student can use it in common. Every student will thus be fully understood. I proposed to a certain venerable college president, nearly a dozen years ago, this theory of limiting the number of undergraduates. He scouted it, saying, "If

I can double the number of students, I will simply double the number of professors."

His college has gone on that theory. But one of its best friends told me recently that after having tried it for his only son, he should advise every man to send his son to a college of limited numbers. The massing of Freshmen gathered so many evil elements that the Faculty lost ability to lead, either as to study or morals. Within the last summer this same venerable college president said to a friend, from whom I have his words, that he had changed his mind and had come to think well of colleges of limited members. I had occasion, not long since to decide for a student leaving home, the best college. I decided against the colleges with over fifty freshmen. I decided for a college with perhaps forty. I have been thoroughly satisfied with my choice. This was for a girl freshman. If it holds for a girl, it holds doubly true for a boy. An ex-president of Cornell, in a recent number of the *Youth's Companion*, writing on "How to Choose a College," advocates a very large college, and yet inconsistently says: "I confess to a dislike for the encroachments in our great colleges by sons of New York and Boston and Chicago and San Francisco millionaires, to say nothing of those of other cities." "I see," he says, "in some of our institutions into which our great cities pour their students, signs of a general influence which I do not at all like, an extravagant use of money, shown in college rooms befitting an actress or a bar-keeper, in dress, befitting jockeys or bruisers; in suppers of terrapin and champagne, in vealy affections of club life, and of familiarity with minor theatrical and operatic personages; in the physical dissipation of the cigarettes, and in the aesthetic dissipation of the banjo." "In colleges or institutions having a large percentage of these futile personages, they too often give the student tone; they sound the keynote; they set the fashion of expenditure, of carelessness as to the real aim and glory of college life."

As it is hardly possible to exterminate these men, I suggest that the way to suppress them is to limit the number of students in the colleges which they frequent, and that by competitive examination. The principle of the survival of the fittest should prevail. Meantime, let the very crowded colleges be avoided by thoughtful parents. The youth entering a college with two-score freshmen only, at once meets the chief professors, and when there is but one professor for a subject, he is as a rule most carefully chosen. There is no long file of tutors and instructors to form a gauntlet for the freshmen to run.

In the young peoples journal which I named, the writer wants young men to go as he did, to "A large, strong institution." He magnifies the advantages he received through belonging to a graduating class of one hundred and seven men. But further on, under another head of his discussion, indeed, in another number of the journal, he bitterly complains that he was not well taught. He says; "I recall the martyrdom of a divinity student in teaching physics to a large class, in which many of the students knew more of the subject than he did." The writer's use of English, when he recalls the martyrdom of a divinity student, leaves us in doubt whether he or the divinity student was martyred; but doubtless it is his own martyrdom he is celebrating. For repeatedly, in these articles, he complains of colleges whose professorships are made snug retiring nests for unattractive clergymen, whose tutorships are incubators for unfledged divinity students. If he had but chosen a small college, like Miami University, instead of a college with overgrown classes, he would not have suffered martyrdom from students or teachers of divinity. Probably he would not have been afflicted with that peculiar disease which troubles him and many of our newer college men, the disease of ecclesia-phobia, the morbid fear of church influence in education.

The large college which first sees its way to dismissing all its students of college grade save the 200 or 250 best, will

be a greater benefactor to American Colleges than Fayerweather himself. It will win the suffrages of the colleges for its higher work as a University. This limit should be enforced by admitting the best men, and other things being equal, admitting the students from the neighborhood. How any foundation which aims at doing University work can seek unlimited Freshmen, passes my understanding. It must be plain that so much energy is needed to maintain a very large college, that very little is left in either president or professors for advancing University research and instruction. What have American faculties of Arts and Science attempted in research and authorship, compared with the German faculties of philosophy? Either the professors in an American faculty do teach the undergraduates, or they do not teach. If they do not, then the undergraduates were better in a college in which they can be taught by professors. If professors do teach undergraduates in large numbers, then there is no time or strength for them to teach graduates and make researches. The only escape is that faculties that mean to be University faculties of advanced instruction and research must attempt college work in very limited measure.

Man is so ready at any time, to lapse towards his former barbarism, that the barrack life, as opposed to family life, has large attraction. Some of our larger colleges practice it. Others let students find homes in families. I have made full trial of both methods. It may be necessary sometimes for boys to live in rooms where they see only one another and the janitor, but it is not desirable. The ordinary dormitory life is an imitation of the English college, with the best thing about the English college left out, namely, the presence and companionship of fellows, tutors and professors. The best house for undergraduates is a home under the influence of older persons of refinement and character. If I were to send a hundred sons through college life, I should never permit one of them to go into college barracks with only freshmen as comrades and counsellors.

I do not see how a college such as I have named can subsist, even in those parts of the land where living is least expensive, without a minimum annual endowment, outside of tuition fees, of ten thousand dollars. Yet the startling fact appears that only seventy-five colleges in the United States, not one quarter of the whole number, have as much as ten thousand dollars of annual income from endowment. There are only 163 colleges, or one-half the outside number, that show \$10,000 income from all sources, outside receipts for board and lodging. There are only 120 of them that can show \$15,000 a year from all sources. There are only ninety, or less than one-third of the whole number, that can show \$20,000. Suppose that \$1,500 be the average salary of a professor. Including the president, \$15,000 is needed. This leaves, even in the favored colleges that have \$20,000 of income, only \$5,000 for library, apparatus, repairs, and all the incidentals. One half the colleges do not know how the other half live. I can imagine how the colleges subsist that have an income of \$10,000 as a minimum. They put the professors on starving allowances, and make the regular income pay their salaries. They beg from their constituencies enough to meet the remaining outlay. But how the 160 American colleges, a full half of the entire number, which do not, any one of them, take in, from every source, \$10,000 a year, can subsist as colleges, I cannot fathom. I fear that they subsist by imitating unconsciously the Scotchman, of whom his father said, "Jamie keeps a school, but he ca's it an academy." There is one college in Ohio which reports, as income, from tuition, endowment and incidentals, all together \$852; a second college which reports \$1500; a third which reports but \$2,000. There are *twelve* so-called colleges which report less than \$6,000. These people are keeping schools, and they are calling them colleges. The sixteen colleges of Ohio that show a minimum income of \$10,000 are the only foundations that can justly claim to be doing college work in the sense in which college work was defined. What can the

twelve colleges with \$6000 accomplish? Reserve one-third of it for expenses other than salaries, and you have \$4000. Give the president one-quarter of this, and you have left \$1000 to employ one man to teach all the languages, ancient and modern, another \$1000 to secure a man to explore and teach all the sciences ; while the third man must exhaust all philosophy and history. This is a village academy. It is not an American college. I have to blush as a " Buckeye " for these twelve or more Ohio colleges, almost half the number on the roll of the Commissioner of Education. Let them do one of two things—secure at once \$10,000 yearly income, enough to justify half a dozen professorships, or else let them drop the name of college. The Commonwealth of Ohio can hardly take away charters which confer the degree-giving power. But the Commonwealth of Ohio could not do a better thing than to agree to give \$10,000 or \$50,000 to each of twelve colleges, on condition that it surrender its charter as a college, and agree hereafter to confine itself to the work of an academy. The regents of the State of New York refuse now to charter any corporation, or a degree-conferring body, unless it can show a property of half a million dollars. Ohio surely ought to refuse hereafter to charter corporations that cannot show \$100,000 of property. Twelve of her colleges would not sell for that apiece, including every dollar of their assets.

A stout argument for comfortably endowed colleges is found in the proposition, which no one will deny, that every college ought to allow one or more of the faculty, and if possible, every one of its faculty, to do work for its vicinage outside the teaching of his classes. Ohio college professors have made themselves felt outside the class-room in well known instances. If the roll is short of those who have made themselves felt by State and Nation, it is because there have been short rations given by Ohio to her college professors.

The University College which I serve, as a part of the University of the City of New York, has never been richly

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endowed. It has been treated stingily by New Yorkers. But its professors have been spared heavy teaching duties. What, then, is the record? More than a score of these college teachers have made themselves so noted along their several lines that their lives are commemorated in history, encyclopædia or biography.

The coming college may well be expected to have in its chair of Ethics a man to gauge the moral atmosphere around him; to be himself a power for the prevention of vice and crime; to speak or write as freely and impartially respecting intemperance and every social ill as the pastor of any congregation. Ordinarily, in a college, the president teaches ethics. He could teach more ethics if he were allowed to do less begging and miscellaneous business. A college is poor that is not rich enough to have one man a moral and religious power in the whole country. I do not care about the college president or professor being a great ecclesiastical lawyer, or a watch-dog in front of any church creed or confession—I think he is outside his office there. But I would have him a watchman in front of sound purity, law observance, and morality. I would have him an epitome of Christ-like living, Christ-like teaching, Christ-like giving, Christ-like doing!

The coming college may well expect to have in its chair of Political Science a man who will use the magazine and the newspaper to teach the highest patriotism, the most impartial politics, to stimulate the study of Civics in the common schools and in the academies. He ought to be a man to watch legislation, and to let his voice ring out on public issues.

The coming college should have in its chairs of Language and Science models in pedagogic ability. The men are there permanently to teach literature and science. They ought to show every high school and academy teacher, in the half dozen counties round about them, how to teach these subjects.

The University Extension Movement in America will amount to little as long as half the colleges of America subsist somehow on less than ten thousand dollars a year, as long as nearly two-thirds subsist on less than fifteen thousand dollars a year, as long as nearly three-fourths subsist on less than twenty thousand dollars a year. With only ninety colleges in America that have a decent subsistence for a faculty, how can the members of these ninety faculties spread themselves over forty-four States, over sixty millions of people, so as to give even a fragment of advanced teaching to the masses? It were to expect a perpetual feeding of five thousand people with five barley loaves and two fishes to expect a college, with perhaps five full professors and two instructors, to supply such lectures and examinations to the country around as are supplied in England by the fellows of rich Oxford and Cambridge Universities.

But if twenty colleges in Ohio, one for every 200,000 people could be supported, each with a faculty of ten to twelve professors, respectably paid, then men enough could be afforded from each college to maintain a circuit of lectures and classes through three or four counties. Old Butler, Warren, Preble, and Montgomery, should each have a University Extension Course in every city and large town; and Miami should take care of them. The Cincinnati college ought to help, and in turn be helped by Miami to instruct the people of Cincinnati.

I remember that when a lad of nineteen, I helped organize a course of a dozen lectures in an Ohio village of less than a thousand people. A University Extension class in literature, or in science, in ethics or civics would have been an inestimable boon to us then. The success of Chautauqua circles show the demand for higher instruction. Despite the fact that Chautauqua does nothing in personal instruction in the community, she achieves much. It remains for the coming college to take hold and do more.

The coming college will be honored in its own country.

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It will secure the students of its own proper territory. Compare the two states, Ohio, and Michigan.

Ohio sends 2,467 students to college.

Of those, she sends to her own colleges, 1803,

to outside colleges 664 over 1-4th

Michigan sends 1189 students to College.

Of them she sends to her own colleges, 1038

To outside colleges, 151 less than 1-7th

New York is worse off than Ohio.

—Sends 2915 students to College.

To her own colleges, 1782.

To outside colleges, 1133 over 1-3rd.

New York sends fewer students to New York Colleges than Ohio sends to Ohio colleges. New York, it may be explained, has only seventeen colleges, including five Catholic colleges, or half the number set down for Ohio,

I was never a states-rights man in the political sense of the word—But the strength of America is in the maintenance of local self-respect—in State completeness. Every argument that can be urged for national self-completeness can be employed for establishing, to a certain degree, the self-dependence of states and of districts. If a score of students of the wealthier families from each of the ten chief cities of Ohio, could, by a word, be brought to take rooms in the hall which our New York University college is planning on the banks of the Harlem, I would not speak the word. I would count it one of the worst injuries I could do my native state to bring them from their own local colleges. Certain of our wealthier colleges are unwittingly doing a very foolish and selfish thing in establishing drumming agencies, like sewing machine houses in every large city, to drum up customers in the form of wealthy freshmen. They withdraw from the local college its proper constituency and support. They take freshmen of sixteen or seventeen years of age from colleges in which they would receive the full attention of professors, and instead give them tutor, with a large intermixture, of course

of exciting class life and club life and athletics. It is exchanging a birthright for a mess of pottage. I would advise no one to send a son to college with inferior teachers. But I advise you, if you love your country, and love your own state in order to loving your country, to send your son to the best of the neighboring colleges. After he has completed college, send him if you choose for a graduate year or two, or for professional studies, to the best University in America. The local ties will then be too strongly knit to be injured. No local attachments are so strong as college attachments. If a few score of men in Cincinnati and Dayton and Hamilton and Xenia, in Preble and in Warren, are knit by college ties to Oxford, it is not only Oxford's best support, but it is one of the ways to make Ohioans to love and honor Ohio.

When at twenty-two years of age I became the minister of the little stone church on State street, Columbus, I found that ten graduates of Oxford were pewholders. I found them true Ohioans, and all the more because they were attached to the memory of an Ohio college. I owe a debt to some among them as the best friends of my earlier manhood.

The coming college will be religious. There is no real education without educating the religious nature. This, to some, creates a difficulty in the State supporting colleges. The difficulty is more imaginary than real. It is a fiction created by false premises. Men born in Ohio under the charter of 1787, which affirmed that schools should be supported by the State in order to maintain religion and morality as well as knowledge, have no difficulty. Whenever the State sets up schools, she is committed to making them just as religious as the men who represent the State see fit. The State, though divorced from every church organization, is not and must not be divorced from religion. When I was here, a student in a State college, there were at least six professors who attended each morning at prayers, and in turn led us in our morning petitions. They taught Bible classes. They

taught Natural Theology. They taught the evidences of Christianity. It is to the glory of the State of Ohio that it has had such a college. If anyone ever had any complaint to make against it, I have not heard it. So far as any State college neglects the inculcation of religion, it fails in being a true college. If any State says, we cannot mention religion, I answer, then do not set up a college, for you cannot have a true college. When such strife exists among citizens that Catholics, Hebrews, Protestants cannot permit the State to follow peaceably any religious instruction, then I say let the State drop all education above the primary, for it surely cannot give a complete education and ignore religion. The most widely read college text books in history just now are the work of an Ohio man. This is a sentence from his introduction to his *Modern History*: "Christianity has, in a word, so colored the whole life, and so influenced all the institutions of the European peoples, that their history is very largely a story of the fortunes and influences of this religion." And yet men talk of a college which shall be silent as to Christianity!

I would have every college maintain worship, and require every student to attend, or to obtain an excuse for non-attendance. I would have every college teach Bible-literature and history, and the history of Christianity. I would freely excuse any student who sought excuse from these studies on grounds of conscience. In all my course as a college instructor in two of our great cities, neither college being denominational, and both attracting, in some degree, Hebrews and Catholics, I have practiced what I now teach, and I have never had the least friction with any student, either as to the religious worship or religious instruction.

Let me refer here to the unfortunate language respecting denominational colleges employed by men afflicted by "Ecclesia-phobia." Let me explain that I have never taught in a denominational college. I was never a student in one, yet I have studied them, and I would do them justice. An

eminent ex-president of a State University said in the *North American Review*: "Each of these denominational colleges from the pulpits of its sects, endeavors to play upon the prejudices or fears of its church members, and so to wheedle or to scare them into keeping their sons out of the State Universities, and into placing them in these small, insufficiently equipped denominational institutions." The president-elect of a new "fiat" University says of denominational colleges: "Their foundation is not for public purposes." In his judgment, I presume, the "bonanza" college *is* for public purposes. But Congregational New Haven, Unitarian Harvard, Episcopal Columbia, Presbyterian Princeton, Congregational Oberlin, the new Baptist Chicago University, Methodist Vanderbilt, are not for public purposes!

How little do these men know the history of their country and of the colleges of their country, when they so slander its denominational colleges. If I know my country, I know that public spirit, *plus* denominational spirit, has done ten times more for colleges in America than public spirit *minus* denominational spirit.

Let America beware of men, who, under the profession of opposing denominationalism are apostles of secularism.

The College of America will remain in essence what the college of America has been for an hundred years. It is impossible to kill a college that has reached adult strength. An elaborate British report, not long since, proved that endowments for higher education were the best preserved endowments in the world, even outliving endowments for hospitals or for churches. The reason for this is found in the fact that the college lays hold of the heart of man in the second decade of life, and in the second half of the second decade, from fifteen to twenty, when occurs the marvellous transition from the child to the man. The deepest impression on man's life is by one's mother. The universal naming of one's college his *alma mater* points to the truth that the higher feelings are

ever ready through life to act in connection with memories of college instructors, college acquaintances, college pursuits, college environment. Feelings of curiosity and wonder were quickened and gratified in college. Feelings of social sympathy, feelings of more common kind, humor and animal enjoyment—the very highest feeling, reverence, were stimulated and fed. The home-mother first quickened and satisfied there. Then next the *Alma Mater* stimulated and supplied them. The man cannot forget her. If a true, whole man, he cannot but direct his activities to the encouragement and support of the college as he idealizes the college !

I am rejoiced that so many graduates of this college see here the making of the ideal college. I see no reason why here may not be an ideal college. No other college exists outside of Cincinnati for six great counties of this great state. Why not here? The memories of the past are a rich inheritance. They secure respect in our Eastern states for the name of Miami University. If defects in her charter exist, the state constitution is, I understand, likely to be open soon to revision. Then defects can be remedied. If deficiency of endowment exists, let it be shown to this rich territory. If she but be true so far as she can be true, to the college ideal, she will live and grow a worthy sister of the fair colleges of Ohio.

Ohio colleges are like Ohio hills. They are not the loftiest in the land, but they give wide prospects, none the less. They send blessings on the low lands. They nourish springs. They are full of treasures. The hills of Ohio do as much for Ohio as the Alps for Switzerland, or the Adirondacks for New York, though they are not so famous. Let Ohio preserve her colleges. Let the state if it will, establish great graduate and technical schools at Columbus, and so build up University work proper at her capital. There perhaps, or in Cincinnati or Cleveland, the University work proper should be accomplished. But the college work must be done in half a score of centres, and Oxford, upon every

consideration, is one of the half-a-score. Oxford may not be one of the "ancient mountains," but she has earned a right to the other name which Hebrew poetry celebrates. She ought to be one of the "lasting hills." "Miami," I am sure, will be an everlasting hill.



REMARKS OF JOHN W. HERRON,

PRESIDENT OF THE BOARD OF TRUSTEES, ON DELIVERING THE
KEYS AND ADMINISTERING THE OATH OF OFFICE.

LADIES AND GENTLEMEN:—

We have come together this morning to inaugurate a new President of the Miami University.

On June 17, 1890, the Board of Trustees unanimously elected William O. Thompson, D.D., of Longmont, Colorado, President in place of Ethelbert D. Warfield, who had resigned to accept the Presidency of another institution. Dr. Thompson shortly afterwards notified the Committee of the board of his acceptance of the office, and about the first of August entered upon his duties as President.

It was thought best by the Committee of the Board having charge of the inauguration of the new President that this ceremony should take place at the opening of the collegiate year rather than to wait, as had been customary, until the next annual commencement. It was thought best that the people interested in the university, the citizens of Oxford, the alumni and trustees should meet here at the entrance upon his work of the new President, and give him that welcome and encouragement, that expression of sympathy and confidence that might cheer and sustain him in his efforts for the success of the college. We are accordingly met here in a spirit of love for this grand old institution, and I know that you will all join me in wishing our President a successful and honorable administration and the university a new era of prosperity.

In arranging for this inauguration, the committee was exceedingly happy in being able to have with us as a participant in these exercises the distinguished scholar who has just addressed you, Dr. Henry M. MacCracken, Chancellor of the

University of the City of New York. Miami University is proud of him as one of her alumni, and congratulates him upon the high position to which he has attained, and the institution over which he presides upon the success which has attended his administration.

DR. THOMPSON :—

It will not be expected of me at this time to say anything upon the duties and responsibilities of the office into which you are now to be installed. They are too numerous and important to be lightly touched upon, and the hour forbids an elaborate statement of them. I must rest satisfied with the knowledge that they are already well known to and fully appreciated by you. It is, however, due to me and to the board of trustees represented by me to assure you of the sincere and cordial sympathy and confidence in you, and we in this spirit entrust to you the great work which lies before you. We commit to you the history, the reputation and success of our institution with the full confidence that you will record for it a new history, add to its past reputation, and give to it greater success than it has ever yet enjoyed.

It is my duty as President of the Board of Trustees, and I in accordance with the laws of the State of Ohio and the ordinances of Miami University to administer to you the oath of office.

(Oath administered by the President.)

And as an emblem of the authority entrusted to you, I now present to you and place in your charge the keys of the University.

(The keys were here delivered to Dr. Thompson.)

Having thus performed the duties assigned to me I have the pleasure to present to this audience Dr. William O. Thompson as the President of the Miami University.

INAUGURAL ADDRESS.

MIAMI UNIVERSITY, SEPT. 15, 1891.

W. O. THOMPSON.

MR. PRESIDENT, GENTLEMEN OF THE BOARD OF TRUSTEES,
ALUMNI OF MIAMI UNIVERSITY AND FRIENDS OF HIGHER
EDUCATION :—

I trust that I am not insensible to the high trust reposed in me, when on the 17th of last June by the vote of the Board of Trustees I was called to the Presidency of Miami University. Having accepted the work thus put into my hands, it is no little gratification to me to be able to accept these keys in the full enjoyment of your confidence.

Standing as I do in a place made both illustrious and sacred by the character, ability, and learning of the godly men whose names are now in every part of our land cherished in precious memory, I am impressed with the burden of responsibility and the measure of opportunity.

Miami University has a record that is a thrilling inspiration to every lover of higher education. From her walls have gone forth men who have taken first rank in the world as teachers, preachers of the Word, as statesmen, orators in the forum ; indeed, every walk of life and every honorable profession have been graced by the sons of Miami. But better than all these there has been a great company of men who as a result of the disciplinary training here received, have brought to the world that sterling manhood which is the best product of any college and the crowning glory of our civilization.

To-day Miami University is better equipped for work than at any previous date in her history. It is not without

reason, therefore, in view of the history behind her that the friends of the institution should look with some anxiety upon the change that elevates a stranger to the Presidency.

I ask you, therefore, to bear with me while I give expression to some thoughts that shall indicate my personal belief, and in some measure outline to you the future policy.

I begin with the statement that Miami University is a college. Her history has been that of a college. At present she is addressing herself to the work of a college. As such an institution we believe there is an opportunity for a wide and increasing influence. I am out of sympathy with the somewhat prevalent notion that every college must undertake to be a university, and that every university must be a college. We believe in a place for everything, and that every thing should be in its place. There is a distinction between a college and a university so well defined that I need not to-day define it. I desire simply to state my belief in the place of the college in our educational system as distinct and warranted. We believe in holding the college to its legitimate work.

The modern doctrine of "electives" has been so generally accepted that every college realizes the pressure to multiply its courses. The result is that a feeling has been spread abroad that the only place where a boy may be properly educated is in the presence of unlimited opportunities. A college bill of fare is presented to the boy, that he is neither able to comprehend nor digest. The elective system has presumed upon the intelligence of the undergraduate in the selection of his course, as we believe, without proper warrant. This spirit has been fostered by the ambition of colleges to grow into universities. From the necessities in the case, a college as such can offer but limited courses of study under a limited number of teachers.

This fact has been used against those colleges that have had the courage to confine themselves to the legitimate work of a college. We declare our belief, however, that in the

judgment of time this will prove to be their strength. This for two reasons: First, it keeps the college to a well-defined purpose, and second, through its teaching force it comes into close contact with the student in such a way as to make desired results possible.

In view, therefore, of the modern development of the university, for which we are grateful, we present our belief in the mission of what may be called the small college. Our belief is based upon the fact that it has been the institution that has met the needs of the masses of people, and therefore richly served both church and state.

Here in the West this has been emphatically true. The careful student is well aware that the fresh blood from what we call the great middle class has been, *and now is*, the strength of our land. From the poor of the new country have come the young men inured to hardship, misfortune, and self-sacrifice. These, by continued self-denial, have struggled with the problem of education, and in that self-same struggle have developed the strength that has enabled them in later years to successfully meet the more intricate problems of mature public life. The church's best men and the state's best citizens have always had a large representation from men who have at the small college struggled for an education.

The situation is not now changed by the development of large universities or the rapidly increasing wealth of some colleges. These schools, by their position, are drawn away from the masses of the people. The need of our times will continue to be the wider diffusion of higher education. That is to say, we shall need the college that shall be content to remain a college; that shall come to the door of the great public with the proposition that no worthy young man or woman need fail of an education.

Do not understand me to speak otherwise than in terms of appreciation of the great universities of our land and of the work done in our rich colleges. I wish only to empha-

size to-day the need of the genuine college as a most important factor in our civilization.

The history of Ohio reveals the situation. No other state in the entire union will reveal a better grade of intelligence or a finer quality of citizenship. She excels in her college-bred men. She has about forty colleges granting degrees, and seems never likely to have any one great overshadowing university. This has been, from some quarters, a matter of criticism. Men have spoken sneeringly of Ohio's small colleges. Nevertheless it were an easy task to show that in her so-called small colleges she is educating more of her own men than such states as Michigan with her great university. Nor would it be difficult to defend the results obtained. Ohio has yielded rich harvests and produced great wealth, but her best product has been her men. Indeed, our history reveals so large a debt to the small college that no thoughtful man will point the finger of scorn to the humblest institution in our land.

It is to the small colleges all over our land that we are largely indebted for the widespread interest in higher education. They have in their several communities created and fostered a love for education. They have brought it within the reach of thousands who otherwise must have gone without. These same men have not only been an honor in their chosen walks of life, and an honor to our citizenship, but they have been the centers of that profound interest in higher education that has made the great university both a possibility and a necessity.

It is to these same sources that we must in the future look for the same product. The university will go on with its work furnishing opportunity for original investigation and the better equipment of teachers. It will thus make its contribution to the state through the channels of teaching and the advancement of science. The technical schools will continue to turn out mechanics and artisans, but the college will also continue to be a fruitful source of culture and well

trained men. From the college will continue to come the large proportion of men who will be the leaders of public thought and policy, and who will do the world's needed work.

Miami University, as one of many, has contributed a portion to the great work of the colleges in our land. She will continue to do that work in increasing quantities if she keeps close to the people with a high standard of education and practicable methods applied by practical men. Our times need such colleges, and will appreciate them. The world will never desert, but rather give increasing confidence and love to the institution that meets a real need.

Permit me, therefore, to suggest a few things as to the aim and purpose of a college.

First, I remark, that its aim shall be to bring to the world that most acceptable product, a manly man. I mean a man who is inspired by high ideals; a man with a high sense of honor; a man with an unquestioned love for and loyalty to the truth. I mean a man of broad culture; of deep, earnest sympathy with his fellow-men; a man whose education has brought to him so enlarged and truthful a view of the world that he is better prepared to know its needs and more disposed to meet them.

There is no room in a college for the spirit of anarchy and hoodlumism. A college is not a reform school nor an asylum for incapables. Its spirit is a spirit of work. Its subjects should be earnest young men, guided by earnest men, who believe life to be real and a magnificent opportunity. We believe, therefore, that a college education should not only train powers already given, but put into a man such inspiration and such aspirations as shall render the college-bred man the fruitage of the best forces in our civilization. In such a product the state is interested, humanity is interested. We believe, therefore, that a college is doing her best work—not when she is giving a knowledge of language, mathematics, or science—but when through these the

living teacher is steadily molding character in such a way as to insure to the world a manly man.

The second element in the aim of the college that I mention is that of training.

It has always been demanded of a college course that it shall develop by training every faculty to its best use, the student's power to master himself and his environment. This training, disciplinary element in college study demands chief attention, for the obvious reason that a well-trained and disciplined man is the most practical result ever reached by our educational methods. We are not so much interested in the knowledge acquired as in the power to acquire.

President Garfield once expressed his idea of a college as a log with Mark Hopkins on one end and a student on the other. That log college would have presented superior advantages, because in the ideal college the student will be brought under the tuition of a skillful professor who will train in the use of tools. College life is then to be regarded as an apprenticeship.

A certificate of graduation should, first of all, testify that its holder is a skilled workman. The disciplinary studies of a college course aim to give the student the power to acquire—to cultivate a discriminating judgment, together with the ability to think and digest thought. Here is where the world has shown a remarkable unanimity in demanding that the college-bred man shall be a master workman; not that he shall be a man of great learning, but rather of great thinking. He must be able to think a proposition through to the end; he must be able to think along right lines. He must be a safe leader in thought—so skilled in the processes of the mind that he may be relied upon as a thinker.

Thoughtful people know full well that a college course, however carefully pursued, will not produce ripe scholarship. That is a product that comes only after long years of thought and study, for which the college course prepares the way. They do know, however, that a college course

ought to produce such a development of our faculties as to greatly increase our power for work.

Accordingly, it is rightly expected of the college that it will lay such foundation as will amply prepare for professional study, or such special education as may be the choice of the student. It has been rightly demanded that our colleges produce men well equipped for work. In the college we are called to lay foundations. Our responsibility is that we lay them well. Since the training and development of the man is our aim, it follows that the course must address itself to the whole range of faculties to produce a harmonious development. Symmetry and proportion are to be kept in full view. We believe, therefore, in the college, and not the student, controlling the course of study. This course may not cover all possible studies, but it may address itself to the whole man in such a way as not to unbalance him or produce abnormal developments, but the rather to develop a symmetrical, well-rounded man.

We therefore add, as a third element in the college aim, that it shall seek to culture and develop the moral and religious nature.

I am aware that the cry is often heard of sectarianism in our educational system. This, too, in entire neglect of the fact that there is abroad a great deal of irreligious sectarianism. It remains yet to be proved why a student may consult Plato and not Paul; why Confucius and not Jesus.

The Christian position has been much misrepresented. Fundamental in the Christian system of education is love for the truth. It stimulates inquiry and research, with the determination that truth, and truth alone, shall rule in our thought and life. For any school or teacher, therefore, to systematically rule out of consideration so important history, literature, or philosophy as may be learned from a study of what we call the Scripture, is at once to take a sectarian position quite out of harmony with professed liberality. Fidelity to history, philosophy, literature, and ethics, all of

which are considered essential to a liberal education, demands that the Bible pass under our consideration in a frank, truth-loving and truth-searching spirit.

To refuse such work is to prejudice all these subjects in the mind of the student. This is certainly contrary to the spirit in which every true teacher addresses himself to his work. It is contrary, also, to the spirit of the state. The state is not supposed to be committed to any particular theory or belief. To take the negative on this subject is to limit investigation.

The state, in taking hold of higher education as represented by the college, proposes a liberal education. Certainly she can not maintain the inconsistency of professed liberality and the practiced sectarian method of excluding from her course of study so important portions of history, political economy, literature, and philosophy as are found in Holy Scripture.

We add, also, that, from the necessity of self-preservation, the state is interested in the religious culture of its college men. These are four of the most important years in the formative period of a man's life. History has no record of the perpetuity of culture and greatness in an irreligious people. The watchword of religion has been progress. The doom of irreligion has been decay.

The positive argument for religious culture is derived from the fact of a religious nature. The Christian system of education honestly proposes that this nature shall be cultured, not dwarfed; stimulated, not deadened. It makes no proposition that religious beliefs shall be imposed upon men. It makes the proposition that irreligious beliefs shall *not* be imposed upon them. It has no purpose to narrow the horizon of the student. It rather proposes that the religious nature shall receive stimulus and culture by the same methods and in the same spirit as these are received in what we are pleased to call the intellectual nature. It is, there-

fore, because we are opposed to sectarianism of every kind that we are in favor of the culture of our whole being. We express our belief in and loyalty to higher Christian education. Christianity is the formative element in history. Self-preservation is the law that impels the state to education. Hence, we say, put the formative element of the world's life and progress into our education.

A fourth element in the aim of a college I mention is that the college shall not educate men away from the world, but into it.

Complaint is not infrequently heard that college men are impracticable. It must be granted that the quiet retirement of the years of study tend to separate men from the world. It must never be forgotten, however, that these years of quiet are the best preparation that can be given for life. If wisely directed by the college these years are the most profitable in a man's life. Here it is that strength is gathered. The world shows increasing demand for men who have been trained to think, who have been disciplined to endure hardness.

The problems of political and social life, the rapidly increasing wealth and population of our country, together with the extremes of poverty and wealth now to be seen in our land, all reveal the necessity for the man of character and strength. We look to the college man of the future to meet and successfully solve the problems that face our country. Her perpetuity and strength are bound up in her men. We look upon it as our task, therefore, to prepare men for active life. We live under a government whose glory is that its subjects are self-governed. Intelligence and character are the conditions of self-government. We therefore express our belief that our colleges should have in them the spirit of our government. We believe that just as far as our colleges have in them the genius of our country, so far will they be the sources of patriotism and a suitable preparation for high citizenship. The college of the future will, we

believe, be in large measure self-governed. Its authority will be representative.

We believe in the manliness of young men. We therefore believe that the burden of government and discipline should in part be borne by them.

We have no faith in a monarchical government for intelligent subjects. We express our faith to-day that the disgraceful scenes of college life that have caused so much of good to be evil spoken of will be of less frequent occurrence as self-government is promoted in our colleges. Self-government, we believe, to be one of the factors in college life that will contribute largely to the efficiency of the college; that will keep the student in touch with the system of government under which he is always to live, and develop the type of manliness that the world will always appreciate.

I have now briefly stated some of my views as to the need of a college and the work to which it should address itself. Let me, therefore, express to you my approval of the work Miami University has already done. I am in entire accord with the spirit in which she addresses herself to present work. I am an enthusiastic believer in the greatness of her future. We have a Faculty every member of which, we believe, to be enthusiastic in his work, and devoted to the cause of higher education as represented at Miami University.

Aided by the Faculty with which you have surrounded me, and by the hearty co-operation of the Trustees, Alumni and friends, I now give my heart and my life in a consecrated devotion to the interests of Miami University. This I do cheerfully, because I am here afforded an opportunity to sympathize with and help young men who are struggling with the same problems with which I have struggled since my childhood, and because here is afforded an opportunity to foster and increase the forces of that higher Christian education which is of supreme value in all the world's thought and life.

With due appreciation, as I trust, of the honor conferred in calling me to this work, of the trust reposed in me, and of the responsibility resting upon me, I enter upon the administration of the affairs of Miami University, relying wholly upon Him who alone can give needed wisdom and strength.